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EINE BIBLIOTHEK DER SYMBOLE UND THEOLOGISCHER TRACTATE ZUR BEKÄMPFUNG DES PRISCILLIANISMUS UND WESTGOTHISCHEN ARIANISMUS AUS DEM IV. JAHRHUNDERT. Ein Beitrag zur Geschichte der theologischen Litteratur in Spanien. Von KARL KÜNSTLE. Mainz: Kirchheim, 1900. Pp. x + 181. M. 5.

It is not easy to glean after a man like Caspari; but that is what Künstle does here. In the court library of Karlsruhe is a manuscript, once explored by Caspari, called Codex Augiensis XVIII, of ninety pages, and assigned to the ninth century. That great scholar called it "a rich collection of symbols, etc.," and edited from it the "Exhort. S. Ambrosii," but does not seem to have prepared to publish the rest. It contains: (1) the Nicaenum, (2) the Constantinopolitanum, (3) Fides S. Augustini, (4) Confessio Faustini, (5) Sententiae sanctorum patrum de fide S. trinitatis, (6) Explanatio symboli cuiusdam, (7) Interrogatio de fide Catholica, (8) Similitudines, and (9) Diligentia beatorum monachorum Armenii et Honorii. Künstle makes it probable that the collection in this manuscript, with slight exceptions, was made by the well-known librarian Reginbertus, 784-806, and that most of it belongs to the sixth century. He carefully describes the manuscript, estimates its several documents, discusses the collection as a whole, and then (pp. 146-78) gives us the text itself. Besides the texts given *in extenso*, the manuscript contains a corpus of explanations on the Lord's Prayer, explanations of the symbols, and a fragment of the twenty-four books of Irish canons, so well treated by Wasserscheben. Among the materials which seem to refer this collection to Spain by way of France are a *regula fidei* of a council in Toledo, a *regula fidei* of Isidore of Seville, "decisions of Spanish synods" against Priscillian (of 447, 589, 563), and "Nonnullae excerptae sententiae de Synodicis constitutionibus Spanensis" against heresy. By a long discussion of details and internal evidence Künstle makes it probable that we have here an "Early Christian Library of Symbols," which arose in opposition to the Sabellianism of the Priscillianists and the Arianism of the Goths in Spain; but the proof is not everywhere convincing. Quite apart, however, from this historic question of local origin, the book is of no small value to all students of confessions. It gives a peculiar division of the Apostolicum, independent versions of the creeds of Nicæa and Constantinople, and publishes for the first time an early Pseudo-Augustinian "Confessio," a comprehensive trinitarian anthology, drawn from Athanasius, Cyrill, Gregory of Nazianzen, Chrysostom, Jerome,

Augustine, Eucherius, and especially from the treatise "De Trinitate," ascribed to Vigilius Tapsensis; finally it contains hitherto unknown similitudes setting forth the doctrine of the Trinity. Künstle has produced an instructive work on a part of church history quite aside from the ordinary field of study.

H. M. SCOTT.

CHICAGO THEOLOGICAL SEMINARY.

DIE ORIGENISTISCHEN STREITIGKEITEN IM SECHSTEN JAHRHUNDERT UND DAS FÜNFTE ALLGEMEINE CONCIL. Von DR. FRANZ DIEKAMP. Münster: Aschendorff, 1900. Pp. iv + 142. M. 3.50.

THE author of this monograph is a young Catholic scholar, who had already distinguished himself by at least two larger works in the patristic sphere. The point at issue seems not to be one of the first importance, and it is not easy to understand why so much painstaking labor should have been devoted to it by our author and his predecessors. In 543 the emperor Justinian, with the concurrence of nearly all the bishops of the East, issued an edict against the Origenists, who were somewhat aggressive at that time. In the eleventh of a series of anathemas agreed upon at the eighth session of the council of Constantinople (553) Origen is condemned along with Arius, Eunomius, and a number of early heretics. Baronius (1588), followed by a long list of scholars, of whom the most recent and best-known are Möller, Loofs, and Harnack, reached the conclusion that the council of Constantinople gave special consideration to the Origenistic heresies and deliberately and definitely anathematized them. Baronius was disposed to attribute the somewhat confused and inconclusive character of the acts of the council to efforts of the Origenists to cover up the evidence of their definite condemnation. Hallois (1648) made an earnest effort to prove that the Origenists were not definitely condemned by this council, and resented with warmth Baronius' imputation, as dishonoring to the great Alexandrian. He was inclined to call in question even the general condemnation of Origen, along with other heretics, and to impute it to malice inspired by "the father of lies." Hallois has had a number of followers, some of whom have surpassed him in their zeal for Origen and their determination to resent the very suggestion of his condemnation by an ecumenical council. Most modern scholars have followed Valesius (1673) in holding that the council of 553 simply acted upon the investigation of Origenism by the bishops in 543 and did not